

demand that a man deliver fifty two or it may be one hundred orations each year is not only un-christian but unjust. No man can do it. The demand of the pew is intolerable, and in consequence many pulpits must go unfilled. The preacher is first of all the shepherd of the flock, the father of his people in the Lord and the interest that children have in the familiar talk of the father does not depend upon his abilities as an orator.

Finally the ministry is not set for the defense and propagation of a system of Theology. A preacher is not a professor of Theology. This does not necessarily imply that he need not be a student not to say a master of Theology. The preacher is seriously handicapped who enters his work without having covered the ground of a course in Theology. But he must remember that he is a teacher of religion not of Theology. He is not to define God but proclaim him; not devise theories to explain forgiveness but to declare it as a fact; not to expound a theory of inspiration but thru a preaching of the gospel furnish inspiration to sin-sick and care-worn people.

The function of the ministry can thus be seen from what it is not. A minister is not a priest, not a politician, not a ruler in the church, not merely an orator, not a Theologian. He is first and always the herald of the Incarnate God. His message is the gospel of the Son of God. His mission is to seek by methods adapted to all conditions to apply the principles of this gospel to the hearts and lives of men, individually and collectively.

HOLSINGERISMS—No. 35

H. R. H.

My last should have been numbered 34 instead of 4.

It also appears that everybody did not understand my reference to the second edition of my book. An edition of a book implies all the copies of the work printed at the same time. It consists of any number of copies which may be agreed upon between the author and his publisher. The pages are usually stereotyped and consequently all the editions printed—whether one or twenty—are the same.

Until the first edition has been completed it cannot be positively told how many pages the book will contain, except books which are especially made for sale and finished accordingly. Such works may be padded to to the desired number of pages by printing only one side of the paper and otherwise spreading the reading matter over the white paper so as to make much out of little.

When I wrote that the price of future editions would remain unchanged unless the work should much exceed 700 pages, I had in mind the above fact, being afraid that all the matter already prepared would exceed 600 pages and fearing it might run over 700. However the price of the second edition will be the same as the first, no matter what num-

ber of pages the book may contain. It also should be stated that the quality of paper used in the specimen pages was selected with the view of saving postage. The paper in the complete work will be the very best quality, and of such weight as will admit the printing of first class half tones on both sides of the pages. As in preaching, so in writing, the author supposes everybody else to know as much as himself, which may be true except in technicality belonging to the trade.

Orders are coming in quite encouragingly, and it would be well for those who desire a copy from the advance edition to order early. To answer the full purpose of the edition cash should in all cases accompany the order. Nevertheless, every order received from persons of known reputation will be entered on the list and filled at the earliest possible time, payment having in the meantime been received.

In a railroad wreck on the Central Pacific, April 6, two mail cars were destroyed by fire, and it is possible that some order may have been lost in the disaster. Persons who do not receive prompt receipt of orders given should immediately report number and quality of books ordered, and amount of remittance.

Lathrop, Calif.

TEMPERANCE REFORM. (A Reply.)

J. C. CASSEL

In EVANGELIST No. 13, current volume, my dear brother J. F. Koontz, the "hero" of temperance reform of Conemaugh, has an article under the above head which has many good and true things in it, but is so utterly lacking in proper distinctions that I deem it necessary to reply to his reply.

First. I do not regard the efforts of Brother Koontz and his co-laborers in their temperance crusade in Conemaugh as akin to the efforts of Mrs. Nation in Kansas. As far as I know the brethren in Conemaugh proceeded in an entirely orderly and legal way to accomplish their object. I have rejoiced with them in their success and yet rejoice in it. Mrs. Nation, on the other hand, proceeded in a disorderly and illegal way to accomplish her object, upon the hypothesis that two wrongs make a right, I suppose. In principle Mrs. Nation's methods are the same as lynch law, subversive of the very principle and spirit of organized society. If the feelings and prejudices of our complex society were allowed to run mad without regard to law, or courts of law, pandemonium would reign, and the little temporary reform effected in Conemaugh would soon be swallowed up in the vortex of ruin.

Secondly. The attempt to compare the wild crusade by Mrs. Nation to the action of the Lord Jesus in upsetting the tables of the money changers and driving them out of the Temple is, to say the least, very inapt and almost bears on the sacrilegious. The money-changers had set up their business in the Temple, the house consecrated to the worship of God. They had come upon holy

ground with their dishonest business. It was the *place* that the Lord regarded, and not the men nor their business. If they had been doing the same kind of business on their own ground, or at some other place Jesus would not have interfered with them. Society was probably more vile, and dens of infamy as numerous, when the Lord was upon earth as now, and yet there are no records that Jesus ever conducted a crusade against those evils nor that he ever commanded his apostles to do so. His mission was regeneration, the gift of a new life, and not the mere reformation of the old. When once saloon keepers invade our churches with their mirrors and bars and bottles I suppose we would be justified in the use of the hatchet, but as long as they stay on their own ground the church will do well to follow her Lord's example and commit no violence against them.

Another fact is to be remembered; it was Jesus *the Lord* that cast out the money-changers; if the apostles had undertaken to do it they would no doubt have done more harm than good. Jesus declared that all power in heaven and earth was given to him, therefore men should go forth and *teach* that fact, but there is no intimation anywhere that they were to coerce or use any measures outside of a firm reliance upon his power to accomplish their object.

The ballot and the court are perfectly legal and orderly measures to resort to for the reformation of human society and some good is accomplished thru those channels, but I believe that the church would be richer in grace and regeneration power if she confined her labors within the lines laid down by her Lord and then by a living faith depended upon him to exercise his almighty power in his own way.

If sacred history emphasizes one thing above another it is that the coalition or confederacy of God's people with other nations (the world) as a supposed means of strength was always displeasing to God and was one of the prominent causes of the wiping out of the house of Ephraim and the exiling of the house of Judah. The same principles pervade the teaching of Christ. If he has all power, and the resurrection proves that he has, the resort to human forces is very naturally an insult to him and prevents the exercise of divine power or it would otherwise be exercised. It is altogether probable that the human machinery we bring to bear upon our temperance work is a cause of weakness rather than a source of strength; it is a coalition, a confederacy with the world—evidence of a lack of faith in the power of God.

If mere reformation is the object it is of course useless to look to God for signal aid, as his purpose is unequivocally regeneration, salvation of the individual soul regardless of what the condition of the masses may be. Men are too much concerned about the condition of society and not enough about the condition of souls. Attend to the latter then the problem of society is solved.